

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



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A HAUNTED HOUSE.

Setting the Spirit Free.

BY J. T. MOOR.

I attended a Spiritualist meeting a few days ago, and during the second meeting one of the controls, through a medium, made the remark that "Unless people lived good lives on earth they could not expect to be happy in the spirit world, and those who had committed a crime were often punished by having to keep in the vicinity of their crime until some one could be found who would be willing to help them to work out their atonement and thus set their earth-bound spirits free." These remarks brought back to mind an incident that occurred to me over thirty years ago, when I was a girl of fourteen; and I should like to relate this experience with a disembodied spirit who was earth-bound in consequence of having committed a crime. What I am about to relate is strictly true, and, if needful, I can prove the truth conclusively.

I may say that during my younger days I was surrounded as it were by spiritual influences, as my father was an enthusiastic and devoted admirer of Emanuel Swedenborg. He was also a clever hypnotist, and, with few exceptions, all his personal friends were Spiritualists. He had also a large number of Spiritualistic books. When I was about fourteen my father deemed it necessary for the health of the family to leave London, where we were then living, for some country place within a radius of twenty miles or so from the city. He had great difficulty in obtaining a suitable house, for the family was rather large. After viewing several places advertised, and finding none to meet his requirements, he began to feel somewhat disappointed.

However, just as he was despairing of finding what he wanted he received a letter from a friend of his who lived in Berkshire, and who knew of his quest, saying that he had a house on his estate that he thought would suit him, but that it had been untenanted for seven or eight years, as it was reputed to be haunted, but as he knew my father's disregard of such matters he thought probably that would not any impediment in the way of his taking it, and he was willing to put it in thorough repair inside and out. My father at once went and inspected the house. It was not quite so large as he would have liked, but he decided to make it do. It was a two-story building, detached. The door was in the center, with rooms on either side.

My father closed with the offer at once, and we removed into it forthwith. He had not said anything to us about the haunting business, as my stepmother, although as good and kind a soul as I ever lived, was very nervous and frightened about such matters. He also did not wish to frighten the children, consequently when we heard strange noises of me. I must admit I shrank from the such as clanking of chains, and as if task, for remember I was but a child, some one was dragging furniture about and it was some time before I reluctantly the upper rooms and walking about acquiesced to his desire; nor should I with heavy boots on, we attributed it have given my consent as it was if to rats, and to its being an old house, it had not been for seeing him again in the room, and noting his miserable, appealing look. I gave consent subject to

one certain condition. One was, that my father was to be with me at the readings, and another that he, Richard Tipper, was not to come into a room and惊起 a baby brother being laid through the closed door, but only when I was asleep, suddenly a great noise it was open must he come and depart, filled the room as though someone was for I had a morbid dislike to his coming dragging iron chains about. I instantly through the closed door. These conditions, expecting to see the child awake, he very readily agreed to, and I consented to begin on the following day. Presently the strange sound ceased, and which was Sunday. Accordingly I took little smoke. Monastery is another name for it had been built in the reign of the room and noting his miserable, appealing look. I gave consent subject to

with a sorrowful expression. He was of medium height, of pleasant appearance, and was clothed in black. I was considerably startled, as I knew there was no one upstairs with the exception of the sleeping child. I was dumbfounded for the moment and looked at the old man, but could not speak. In another moment I saw he was going to speak to me. That settled it. I rose to my feet and fled downstairs as though I had wings. I told my stepmother what had occurred, and she was much alarmed, but advised me to say nothing before the servant or the children, and keep downstairs until my father returned home. He was at business in London, Subsequently, after each day's reading but was expected home by the 6:20 or prayer was ended he seemed to feel train that evening. She said he would be able to advise me what to do in the matter. Of course, as soon as he returned I told him what had happened. He seemed rather pleased than otherwise, and said it was evident the spirit wished to say something to me. That evening he put me under mesmeric influence, and obtained much information.

It seemed that some twenty years previous this man, who gave the name of R——T—— (which we afterwards found to be quite correct), in a fit of passion and jealousy had committed a murder, which was regretted as soon as done; and then, feeling that he could never bear the horror of remorse, had committed suicide, which made matters worse. He said that from the moment of his leaving the body he had suffered unutterable torments, and conceived as his punishment he must wander to and fro in the vicinity of his crime until he could find some one whose hands and soul were clear of bloodguiltiness. Of course he knew that none were clear of sin, but he wanted some one who was innocent of the greater sins, innocent of crimes such as he had committed, who would assist him to work out his atonement. He said that from the moment of his leaving the body he had suffered unutterable torments, and conceived as his punishment he must wander to and fro in the vicinity of his crime until he could find some one whose hands and soul were clear of bloodguiltiness. Of course he knew that none were clear of sin, but he wanted some one who was innocent of the greater sins, innocent of crimes such as he had committed, who would assist him to work out his atonement. He had been all these years vainly endeavoring to find out one who would perform the act of atonement, which he conceived could alone give him the peace he so earnestly desired.

It seemed that when he had come to reside in the house he had fixed his mind upon me as being one likely to meet his requirements, and had tried several times to attract my attention, but had not been able to do so until that, to me, memorable Saturday afternoon. He gave a clear and distinct account of himself, also where such as remained of his family were then living. His wife had been dead some time previous to his committing suicide. He also explained what the act of atonement was which was to free him from his weary earth wanderings. It was that I should read the Psalms, in the manner of a prayer, day by day until he felt peace, and felt the black cloud, which seemed to envelope him as it were, lifted.

I was not conscious of what had been said, but my father quickly restored me to consciousness, related to me all that had passed, and also what was required of me. I must admit I shrank from the such as clanking of chains, and as if task, for remember I was but a child, some one was dragging furniture about and it was some time before I reluctantly the upper rooms and walking about acquiesced to his desire; nor should I with heavy boots on, we attributed it have given my consent as it was if to rats, and to its being an old house, it had not been for seeing him again in the room, and noting his miserable, appealing look. I gave consent subject to

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Evolution of the God-Idea.

BY DR. DEAN CLARKE.

The God-idea is vastly old—

More ancient, far, than e'er was told;

Could we its earlier dawning scan

'Twere found in prehistoric man.

Is this deep thought a superstition

Which is the fruit of education?

Then why so widely is it found,

On heathen and on Christian ground?

Nay, 'tis a deep-wrought intuition,

Of faith and hope the full fruition;

Its token we may backward trace

Through every kindred, tongue and race.

Man's reason, too, a God demands,

To give to Nature his commands;

For it requires a Great First Cause

To give to Nature form and laws.

And hence we find in every age

Some God-idea in fool and sage;

The relics of this faith sublime

Are scattered o'er the sands of time.

The God-idea has been expressed

According to the light possessed;

While man was but savage, rude,

His thought of God was vile and crude.

Man worshiped first what most he feared;

Things horrid, awful, wild and weird;

The monsters of the sea and land

Were first his homage to command.

When these aroused less awe and fear,

And he grew wiser year by year,

The earth and water, air and fire,

His blind devotion did inspire.

When these, in turn, less awe inspired,

And of their worship he grew tired,

The orbs on high his homage won,

And he adored the blazing sun.

At length there dawned upon his thought

A higher truth than he had caught:

That back of matter is a Force

Which is of Nature cause and source.

But, still too gross to comprehend

The mighty Power that earth could rend,

Some outward form must symbolize

The unseen God before his eyes.

The fetish and the idol then

Revealed this power to savage men;

And long, through gods of wood and stone,

The heathen worshiped gods unknown.

But idols were too gross and real

To make complete man's God-ideal;

His higher thought then found supply

By placing one above the sky.

A Titan Spirit, formed like man,

Whose arms could all creation span;

Whose feet, were on earth to stand,

Would cover quite the sea and land.

The Jew and Gentile both agreed

In God-ideas, quite well indeed;

'Twixt Jove, Jehovah—all their gods—

We ever find but little odds.

Their gods were persons like themselves,

Though spirits, like to fays and elves;

In traits and passions very human,

And prone to err, like man and woman.

Like earthly tyrants—priests and kings,

They oft required rich offerings

To win their favor, or assuage

The dire inflictions of their rage.

A holocaust would please them well,

For burning flesh they loved to smell;

But most propitious, kind and good

Were they when offered human blood!

The God of Moses was a Jew,

Who hated many, loved but few;

A changeable, wrathful, jealous God,

Who cursed all creatures on the sod.

No one can love a God like him—

Not even saints or seraphim;

If we with him in heaven must dwell

We'll be excused, and go to—Sheol!

A God who'll make, then damn a child,

Is worse than any savage, wild;

If lost despite "Salvation's Plan."

That child should hate him all he can.

[Should any pious people deem

In saying this that we blaspheme,

We ask them each to ponder well

Would they torment a child in hell?]

But gods like these are out of date;

Of things outgrown they share the fate;

They're nightmare goblins of the past,

That from all creeds will soon be cast.

Though Jew and Christian still may cling

To their idea of "God, the King."

No King nor person fills our thought;

A grander one by Pope was taught:

"All are but parts of one stupendous whole,

Whose body Nature is, and God the soul."

This God-idea was that of Pope,

But ours has a wider scope.

If God of Nature is but soul,

He's not the "One stupendous whole."

The body, too, he must embrace
If he doth fill all boundless space.

If he is infinite, then must he
Be ALL THAT FILLS IMMENSITY!

Such was the thought of great St. Paul,
Who named his God the "ALL-IN-ALL."

If God in truth is ALL THAT IS,
Then Nature's body must be his;
Of body and spirit formed he man,
And "his own image" was the plan.

Though words are idle, empty things
To measure vast imaginings,
Our God-Idea at last we'll try
To give in words of euphony:
We worship God at Nature's shrine,
For Nature is his form divine;
Her forces are his active soul,
Whose boundless Being is THE WHOLE.

Pro bono Publico.

MY FRIEND, THE PSYCHIC, IN SPIRIT.

A SEQUEL TO "MY FRIEND, THE PSYCHIC."

BY ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

CHAPTER III.

We had left the railroad track where it entered a city in order to reach it more directly.

The Captain said we could take to the road again after we had crossed the city.

Interesting mirroring of the life and scenery below began with our ascent. Men and women, horses, street cars, everything was as clearly defined as could be desired to enjoy it.

My companion did not hold to a straight course, but carried me in various directions until I was tired of looking.

My feelings touched him like a pulse-beat, and down we started over the other side of the city, and were once more on an elevated or magnetic trail, going southwest.

"Now for New Mexico," said the Captain, as soon as we got fairly under way. "What we can learn in these modern cities is generally known, but in that old center of the world's activity, now known as New Mexico, are surprises that will some day give humanity much to think about."

As there were no notes to be taken on the way except to admire the scenery, and which we could do at any speed on account of our superior vibratory perception, my friend carried me over the route at an exceedingly high rate. It therefore did not take us long to reach the borders of the state in question.

But we had hardly entered the country when a peculiar vibration touched me. It seemed like a force-center of its own—akin to a seance room where materialization is in progress. Asking what it meant my companion said:

"This is one of earth's Edens, where the first human life may be sensed."

"Then the Garden is plural," I suggested.

"Most emphatically," he replied. "Not only has man materialized in various portions of the earth, but at various times and under various circumstances. His appearance on the Euphrates was the last of the kind. But New Mexico is the Eden of America. The Himalayas that of Eastern Asia, with smaller force centers in Africa, Europe and Australia. But since man's advent on this planet, numerous changes have taken place. New continents have been formed; old ones destroyed and reappeared in parts. But connecting links have been left here and there to somewhat universalize the human race. One of the greatest changes is said to be due to the advent of the moon—a mirror planet, thrown out of its course by the catastrophe which produced the asteroids. It is also asserted here that planets do not create their own moons, but inherit them by attraction. The advent of a large satellite causes more or less changes on account of the oceanic disturbances produced."

"Is there not danger of such a moon dropping on the planet?" I interrupted.

"A planet's life is its protection. Like the individualized life entity, it also has an instructive force of self-preservation—a resisting impulse against destruction, unless over-powered by a superior antagonist. One of its superiors is nature herself. A wholesale degeneracy of man may invite her correction, because the discord incites it. Calamities are the result. Lack of human harmony with nature also lessens the harmonious relations of the planet with the central or solar energy, and causes a deviation of the poles from their perpendicular. Eternal spring is an effect of universal harmony—the peace of earth, good will to men. Earth is not a new planet. Its history is engulfed in catastrophes. Time may reveal it in parts as man is spiritually uplifted. Much is hidden right here that will lend a cue to the history of its surroundings. On the mountain-tops exist the conditions for the purest inspirations concerning it. Moses understood this secret. Now for the Pacific coast."

CHAPTER IV.

A northwesterly course soon brought us to the Golden Gate.

on itself in ways readily recognized by the mortal senses; but the misuse of spiritual force for selfish or sensual purposes, vitiates the psychic or aural envelope of the planet, which connects with the life-principle or gravity of the planet, and weakens it accordingly. Not only is a principle per se, but also as a medium of defense by spirits inhabiting it. Remember that our world is the mortal world's protection against calamity, but mortals often furnish us with the conditions of a universal effect, as they do for themselves or an individual effect.

The atmosphere made positive

temperance, justice and humanity

in part, those in the flesh, furnishing the spirit world with con-

sitions that can ward off a destruc-

tive influence, as the one you saw

recorded on the psychic tablet of

time.

My companion was thus

traveling along

at a high rate of speed, and

as we drew near, my good instructor

announced out: "China!"

CHAPTER

"THE KINGDOMS"

GENERATE,

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The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Mrs. Hattie Stone has accepted a position with Fenner's Medicine Company of Fredonia, N. Y., and has moved there with her family.

Cassadaga Camp for 1902 is a thing of the past. Notwithstanding the adverse weather conditions, it was a success in most ways, and with the exception of the lack of familiar faces and the great number of new ones, it was not unlike the past seasons.

The speakers were about as usual. Carrie E. S. Twing, Moses Hull, Lizzie Harlow, Prof. Lockwood, J. Clegg Wright, Cora L. V. Richmond, Clara Watson, Lyman C. Howe, John J. Lentz, Mrs. Grace Orr, H. D. Barrett, Anna Shaw, W. J. Colville, B. F. Austin, Thos. Grimshaw, filled the platform in their own way and to the satisfaction of most of those present.

Rev. Henry Frank and Charles Brodie Patterson did not appear at their appointed times and their places were filled by those who were on the ground and by symposiums.

W. J. Colville had just returned from a trip to Europe and Australia, and it was his first visit here for some time. His lectures, therefore had an added interest to the people and they were well received.

Mrs. Grace Orr was a new star in the constellation of Lilly Dale. She delivered an interesting lecture on Palmistry which received the praise of all who attended. She was also called on for delineations by palmistry by a number of people, all of whom expressed themselves as pleased with the result.

The special days were better attended this season than in former years, and Canadian Day was made especially marked by the large number of Canadians on the grounds. It ended with a banquet in the evening, at which many toasts were given and responded to by those in attendance. As the hour grew late, and the people have so much to attend to while at camp, it was necessary to adjourn before the entire program was carried out. But it was a pleasure spot in the history of the camp, especially to our Canadian friends who were the hosts of the day.

Dr. Austin has been busily engaged all the season. In addition to publishing the *Sermon*, he has filled lecture engagements galore and has met and talked with many of the leading clergymen of Canada, as well as having filled the pulpits of several churches. Quite an item for a heretic."

H. D. Barrett came with his full force. Brother Barrett is using up too much of his energy and if he does not take the Dutchman's advice and "Look a leedle owd," he will find that exhausted nature will compel a change. He has made a most efficient worker, but flesh and blood can not stand everything. His visit here was one continual jubilation, as he had been chairman for a number of years and it was his former home. Good wishes follow him from Lilly Dale on all his journeys. Mrs. Barrett is still suffering from the effects of an operation, and it is feared that it will be a year or more before she can regain her health. Some people claim that healing thoughts have an effect, and they certainly can do no harm. Suppose we unite and throw them in that direction.

Woman's Day was a gala day in the history of the camp. The women held full sway. They treated the men to everything in sight, bought fifteen cent cigars and ice cream; escorted them to the dance and—well, Woman's Day was over when they went home, so they had to be "seen home." The dance was the largest of the season, and the largest but one of any dance ever held on the grounds, that also being a Woman's Day dance. The grounds were decorated with yellow, the woman's color, yellow ribbons hung from nearly every lapel, the ladies wore yellow in some form and six ladies wore yellow dresses made exactly alike. They presented a beautiful sight as they went around the grounds and entered the grand march in a body.

The Willing Workers have done a good work this season and have agreed to furnish a new canvas for the Auditorium, to repair the cushions and make things more presentable around the Auditorium, provided the Association will repair and paint it. There is no question but that this will be done. They bought two pianos, one for the Auditorium and one for the Grand Hotel, cards and spades and then beat him at and paid for them. The last being an his own game.

torium and one for the Grand Hotel, cards and spades and then beat him at and paid for them. The last being an his own game.

Thursday evening, Aug. 14, the mediums on the grounds gave a seance in the Auditorium for the benefit of the association. Tests were given by Mrs. Pettibone, F. Corden White, Mrs. Zoller, Dr. Temple, Mrs. Crilly and Mrs. Reed; experiments in mind reading by Mrs. N. B. Mille-Wilcox; materialization and slate writing by H. Pettibone. Those who attended were well pleased and spoke very highly of the evening's entertainment.

For the past eight years there has been a desire on the part of the people to view some of the experiments of the Orient. In 1894 the advent of Orient thought was heralded by Virchand

Gandhi, a native lawyer of Bombay, India, and we have listened to the philosophy and accounts of the phenomena since that time. This season we have been promised the realization of our hopes, and Count De Sarak was watched for with great interest. He has given two evening's entertainments here with the result that most of those who have attended have failed to see anything more startling than ordinary mediumship presents. One of his experiments consisted in lighting a cigarette by drawing the elements into a glass of water and dropping the cigarette in the water. As the cigarette was rolled before it was presented, and we know that there are several chemicals that ignite by contact with water, those who witnessed the experiment, failed to be impressed with it; while the sprouting of a kernel of grain was alike unsatisfactory on account of the conditions under which it was done. All who attended, however, admitted that he had powers of clairvoyance similar to those possessed by many of our mediums, and the majority were impressed with his work in drawing a picture while blindfolded. The general verdict is that eastern adepts are very much like some of our mediums. While they possess remarkable powers, they sometimes try to augment those powers by resorting to mesmerism and chemicals and the result is detrimental to investigator and operator. An adept who would come here and exhibit his powers at a reasonable price, would receive a warm welcome and good patronage.

Dr. Darwin Potter of Rochester, N. Y., passed away very suddenly in the Grand Hotel, Sunday evening, August 17, he had been in perfect health up to the time he was taken with a stroke of apoplexy which occurred just as he reached the top of the stairs, as he was going to his room, in company with his wife. She succeeded in supporting him to his room, only a few steps away, but he did not speak again, and life was extinct in a very few minutes. The services were held at the hotel, Dr. Austin officiating. Mrs. Ely of Corry, Pa., sang the "Beautiful Isle of Somewhere," and the attendees joined in singing "Nearer my God to Thee." The remains were taken to the Buffalo Crematory for incineration.

At a circle early last spring Mrs. S. Seymour stated that she saw a hearse back up to the Grand Hotel and carry away a man. So far as we know, this is the first death that has occurred in the hotel since it was opened. It is a strange co-incidence if not an actual fulfillment of a prophecy. She also stated after the funeral of Mrs. J. Renner that she saw a funeral on a side street, towards the south end of the grounds. This was fulfilled in the funeral of Mrs. Amy Wood.

We have just been favored with a series of clippings from the *Erie Dispenser*, which for downright misrepresentation (not to use the harsher but true term of falsehood) are the worst it has ever been our lot to come in contact with in a newspaper. From beginning to end there is not one word of fact, while most of the statements are too absurd to be worthy of consideration. The writer claims that a dog was sold on the grounds and was repeatedly demagogued and the purchaser could not keep him. A mythical exposé was turned up, while there has not been a reason for many years when the medium gave as general satisfaction as they did this year. Certainly no trap door exposure took place except in the imagination of the writer of those articles. He states of the mediums was "a lineal descendant of the Dodo." He ought to know. Little is known of the habits of the bird, but it is supposed to be very stupid. From the description he gave of the medium, he was also very stupid. This much is certain, the writer of those articles must have been quite ignorant of the medium's name, Annanias, and he could give no information

CHANGE IN THE MANAGEMENT OF CASSADAGA CAMP.

retain all of the Spiritualistic features and improve upon them in every way possible. No changes will be made that will in any way detract from the place as a Spiritual center, but the grounds will be improved and made more inviting. The citizens will be requested to unite with the management in beautifying the place and much in the way of grading the streets, making flower beds and in other ways beautifying the grounds will probably be done, although as no meeting has been held except a short session to make a temporary organization, no particular plans have been formulated.

It is probable that this fall will see the streets graded, several lots placed filled in and the grounds made to present a better appearance, but no such extensive plans as have been reported in the papers have been considered.

The new board has temporarily organized with Mrs. A. L. Pettengill as president, T. J. Skidmore, treasurer, and A. C. White, secretary.

A meeting will be held Saturday, September 6th, at which permanent organization will be effected.

The American Eagle and Independence.

O thou all daring bird, how relentless thy Will,
Heaven fashioned for perchance, eagle and quill.
With the badge of bold Freedom inscribed to thee,
Thou canst revel with tempests on land and on sea.

The difficulty in handling such a report is that the points which report not furnish the facts regarding the doings of the mediums for Spiritualists, and the best way to do this matter is to investigate them in detail and see if they are true.

As this change could not be brought about at the annual meeting, a number of people discussed buying the stock and at their request Mrs. A. L. Pettengill entered into negotiations with A. Gaston and after considerable discussion satisfactory terms were agreed upon and

Mrs. Pettengill purchased the stock owned by A. Gaston, A. B. Gaston, M. R. Rouse, F. G. Neelin and D. B. Merritt, they agreeing to resign their positions on the board as soon as the transfer of stock was made.

A preliminary meeting was held Monday, August 25, at which no business of interest was transacted, and on Saturday, August 30, at 1 p.m., the meeting convened at which the stock was transferred to Mrs. Pettengill, the old board resigned and a new board was elected.

As the annual meeting had been held a new election could not be called, but the by-laws provide that a vacancy on the board can be filled by the remaining members. Four of the old board were present and the resignations of two of the absent members were accepted and filed, after which the members present with the new members, Mrs. Pettengill and W. W. Richardson, transacted some unfinished business, when the other members of the board resigned and their places were immediately filled.

The new board is as follows: Mrs. A. L. Pettengill, Mrs. Minnie McKeever, Mrs. Carrie E. S. Twing, Mrs. Isabelle Bates, T. J. Skidmore, H. W. Richardson, W. H. Mix.

Ever since the consummation of the deal all kinds of stories have been floating around from a denial of the sale to the statement that it had been bought by the Everett-Moore Syndicate who would immediately construct a trolley line from Dunkirk to Jamestown and turn it into a summer resort. It is useless to say that these stories are all dreams. The purchase was made by Mrs. Pettengill who is the owner of the Legion Hotel and an ardent Spiritualist, and she assures us that it is intended to all the world."

D. C. Hughes, writing of the fall of Rev. Sam Small, says: "This shows the weakness of so called divines." Brother Hughes should not expect too much of a man just because he is a preacher.

You remember that Noah went on a spree as soon as he could raise grapes and make wine to do it with, and you

in defense of its holiest seeming act. Which along the tried path of time will prove:

While thy majesty's sword and the flask of thy wings,
Strike a terror to monoliths, serpents and kings,

And the force of the sword through the infinite spheres.

Shall awaken new blessings for limitless years.

We will sing to the Eagle, etc.

Tis the boldest of birds that ever uttered thy man,

Thou the bravest of birds, leading foremost the van,

In defense of its holiest seeming act.

Which along the tried path of time will prove:

While thy majesty's sword and the flask of thy wings,

Strike a terror to monoliths, serpents and kings,

And the force of the sword through the infinite spheres.

Shall awaken new blessings for limitless years.

We will sing to the Eagle, etc.

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THE NORSE RELIGION;

Teutonic and Scandinavian.

BY J. P. COOKE.

To us this religion has a special interest. It was the religion of our forefathers and has necessarily influenced their descendants. Nor is it so very long ago that it was the faith and *cultus* of the people.

Christianity in its heathen ritual was some time in reaching Germany and Scandinavia. It was introduced in a foreign language, and was utterly opposed to the tastes, feelings, modes of thought and worship of the people. It was subversive of their customs and intuitions. It denied honor to their achievements, traditions and heroic memories, of which they were proud. Declaring these to be matters for regret or shame. On this account the foreign religion was unpopular and the old held its own against it for a long time.

The first Teutonic people to embrace it were the Goths, in the 4th century; the Franks, in the 7th; the Saxons, in the 9th; the Danes, in the 10th, and the Norwegians and Icelanders, in the 11th. In Sweden, the old cult was not abolished till the middle of the 12th century. The Lithuanians held on until the 15th—not so very long ago, after all.

That one religion was common to Scandinavia and Germany and the other Teutonic countries cannot well be doubted. The following grounds for this belief, given by Jacob Grimm, seem quite conclusive: (1) The undisputed and close affinity between the two races and identity of form in their oldest poetry. (2)

The joint possession by all Teutonic tongues of many terms relating to religious worship. (3) The identity of mythic gods by images; which practice easily notions and terms. (4) The similar way leads to idolatry. Their military stand in which the religious myths took on boards were kept in sacred caves. Bravery the heroic legend. (5) The mingling of was the crowning virtue in men and the mythic element with names of plants chastity in women. A high and proud and constellations and the undeniable sense of personal honor was the restraint-admixture of old religious doctrine with ing principle in both. Licentiousness was the systems of law. On these grounds, as Dr. Grimm says, we may regard the identity of the Teutonic and Scandinavian religions as established.

It appears as if the earliest form had been monotheistic. Tacitus says, "A Being, Master of the Universe, to whom all things were submissive and obedient, was the Supreme God of the Germans," and from other sources we gather that in all Teutonic tongues this Being was called by the general name of God, or Gott.

This object of the most ancient Norse worship is described as the "Author of everything that existeth; the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the one Being that never changeth."

He is believed to possess infinite power, knowledge, and inflexible justice. He was not to be worshipped in temples reared by human hands, but in groves and in the solitudes of the forest. It was forbidden to represent him by any image. Tacitus says: The Germans suppose the great, invisible Spirit who pervades the universe—too awful and majestic even to be named; who was to neither disregard their admonitions be served with prayers and sacrifices, nor neglect their answers.

Strabo relates that the Cimbri were followed to war by gray-haired prophetesses, barefooted, in white linen robes fastened with clasps and girdles of brass. They divined by the flow of blood and by the entrails of victims.

The Druids were in control both in Gaul and Britain at the conquest of Caesar—fifty years before our era; when our Anglo-Saxon ancestors lived in huts and caves and were clad in skins of animals. Oak mistletoe was revered and cut with a golden knife. Black heebore was another favorite remedy. Julius Caesar was a close observer of the nations he had conquered, and he says they believed in the immortality of the soul and its transmigration into different bodies.

The principles of republican evolution as shown in Iceland, in America, and which helped England to gain her *Magna Charta*—her Charter of Freedom—and inspired the brave struggles in Scotland and in many other lands.

Be it remembered that the great Celtic tribes were the immediate progenitors of the Angles and Saxons. They are our ancestors. Their conceptions were worthy of our praise. They received the whole universe as animated by the one life, portions of which resided in all things, the inner life and being of each him with awe. They were a distinct and the All conceived as a unit. It was the one great universal Light and principle. For this reason these various cults worshiped the heavenly bodies as the works of His hand.

As William Cullen Bryant versed it in his majestic "Forest Hymn":

"The groves were God's first temples," and they remained his temples, for these Celts and Druids and Norse men.

When our bodies like theirs, rest in the narrow house, may our spirit, heart and mind, rest in the holy faith that knows no fear, in that pure life which assures us that The True is nigh, that His love will protect and His wisdom guide us on to a happier, holier clime. May we let nothing come between us and that Pure Edgar A. Poe gave a fine poem on the

Light of Goodness which is eternal in the heavens.

"Up o'er the shining ways of light,
That flash across the starry skies,
Up to creation's loftiest height,
The pathway of the spirit lies.
Where countless constellations gleam,
The soul triumphant shall ascend,
Shall drink of Life's eternal stream,
And with new forms of being blend."

These Celts liked to keep a sacred fire burning in the forest, and they built great fires on festive occasions. The ancient Germans worshiped a deity called "Tuisco" or Teut: whence the name Teutones—"Tuesday" is thus derived.) Their Myth was that Tuisco produced man kind by wedding Hertha, or the earth, which of course had an allegorical meaning concerning the reunion of spirit and matter: (or Light and Darkness.) They held religious processions in honor of the Sun and greeted the New Moon and the Full Moon with torchlight processions. They believed in a multitude of spirits, gliding about everywhere, animating all things, great or small.

The Celtic priests were called Druids, they worshipped in sacred groves of oaks. Greek and Roman writers believe them to have been a very ancient order, descended from the Magi of Persia and Arabia. It is noteworthy that the ancient Teutonic language has a strong resemblance to Sanscrit.

On the Island of Anglesea there are the ruins of a temple that enclosed 22 acres, and one stone of which when broken made twenty cart loads. The remains at Stonehenge are believed to be parts of a temple to the Sun. In some places rocks of prodigious size are balanced on small ones, they can be set rocking by man although the strength of a giant could not destroy their balance.

The Druids had a Persian feeling concerning statues. They never represented gods by images; which practice easily notions and terms. (4) The similar way leads to idolatry. Their military stand in which the religious myths took on boards were kept in sacred caves. Bravery the heroic legend. (5) The mingling of was the crowning virtue in men and the mythic element with names of plants chastity in women. A high and proud and constellations and the undeniable sense of personal honor was the restraint-admixture of old religious doctrine with ing principle in both. Licentiousness was the systems of law. On these grounds, as Dr. Grimm says, we may regard the identity of the Teutonic and Scandinavian religions as established.

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Norse Mythology called the "Prophecy of Vala," through Miss Lizzie Doten.

This "Prophecy of Vala" is founded on a Scandinavian Myth. Odin, the great All Father, is the sovereign power of the universe; Thor a lesser god of whom it said, "his mighty hammer smote thunder out of nothing." Baldur was a son of Odin and Frigga. He was slain by Hoder, his blind brother, who was persuaded to act by Loki, an evil spirit corresponding the Hebrew or the Christian devil. The Valkyries were the genii of the battle-field. The three Nornen were the fates who watered the tree Yggdrasil, at whose roots it is said a dragon was constantly gnawing. The Heimskringla was the circle of the universe. Vala was a seer who was summoned from the dead by Odin, to tell of the fate of Baldur, but on her appearance refused to do so, and to the astonishment of all, prophesied the death of all the sons of Odin at the day of Ragnaroc, which corresponds to the day of judgment, with the exception that it was also the day of reconstruction or renewal of the world.

(Continued on Last Page.)

A LECTURETT.

The man of wisdom is not necessarily the man of years. Those are not the men of wisdom, who, like parrots, merely reiterate the thoughts and ideas of others. Popular society, at best, is but a toadying mass of humanity who make books and men of title their gods, without inquiring whether they are true or false. Therefore, when some inspired genius makes a new discovery, or brings to light some unknown truth, he is immediately branded a visionary, a lunatic or an infidel. Especially is this the case if the discoverer is of obscure birth, or the discoveries he evokes happen to conflict with popularly received opinion. The reason of this is, humanity at large are loath to concede that progress is the watchword of the hour and that the living present is superior to the dead past. Hence, we daily meet men in all vocations and avenues of life who are teaching and living dead lies in preference to the living, scientific truths of to-

day. And so goes the world! Those are the men of mind, those are the men of wisdom, those are the men who live in history, who grapple and battle with the errors of the present regardless of popular opinion, or the sanctimonious opposition of peers, popes, potentates and priests. Thus it ever has been—thus it ever will be.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

CONTENT.

On content. In Love and Truth I rest. The questions once I asked I now forget. Prayers that once I made with lashes wet Find now no place within my thankful breast. Desires that once took me on wind-swept crest Of Passion's wave, are dead. Fulfilled, they taught

Lessons most wise, and to my being brought A blessed sky whose sun will never set.

In agony of prayer, in bloody sweat of cross I waited for the Word to bring release

To manhood born of an impetuous youth. Yet seemed to me each day a bitter loss Till when Gethsemane, through pain brought peace

its vigil gave the Word of power: I'm Truth.

Power came with Truth. My clouded sky was clear.

The "Peace! Be still!" commanded Passion's wave.

All selfish prayers were buried in the grave Where long ago had gone my childhood's fear. All those desires that once made life so dear Were swallowed in content that round me fell.

Complaints were changed to swelling chant: "All's well!"

While nothing of my past I cared to save.

Then let another I, was there him Who once had claimed my name. My old self died!

An I, the ruins of that Self above Redeemed, for I on cross was crucified.

The miracle that I from Truth did win Was formed of that still dearer name:

I'm Love!

—Henry Harrison Brown, in Now.

SELF RELIANCE.

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and make Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep, is holy, that I will do strongly before the sun and moon whatever only rejoices me, and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and truly. It is alike your interest and mine and all men's, however long we have dwelt in her, to live in truth. Does this seem harsh today? You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last. (But so soon may give these friends pain. Yes, if I cannot sell my liberty and my power, to save their sensibility.) Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing.

Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret's limitations, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man.

—Ralph Waldo Emerson.

MAGNETISM AND SUCCESS.

It is commonly accepted as a fact that thoughts are tangible entities—force currents as real as air and water—but it is not commonly realized that these entities,

thoughts, are of varied intensity and power. The thoughts of those who have a large amount of magnetism are entirely different from those of people who are not magnetic, and even very magnetic people have experienced that they were unable to influence people during a spell of ill health or while their forces were run down. Many writers upon these subjects maintain that the thoughts of all people are alike as far as their power is concerned. My investigations have led me to different conclusions, and I am prepared to state that the thoughts of people differ as widely in their penetrating quality and power, as people differ physically. I am also prepared to prove that the intensity of the magnetic power of a person (call it as you please, animal, vital or human magnetism), determine his ability to use his thoughts with varied degree of success either in drawing customers for business, healing the sick, etc.

That magnetism is a real force which may be put to various uses is a fact that few will deny. But does every one possess a sufficient amount of this force?

That is a question which I must answer in the affirmative. Nearly all possess a sufficient amount of this force for all their needs, if they would not waste it.

Most people waste magnetic forces faster than their system is able to generate it. Others have learned the process of generating it at will, or, more properly speaking, the process of appropriating it for their uses. The supply itself is as unlimited as the supply of air.

People who naturally possess a large amount of magnetism are those who do not waste their force unconsciously.

Perfect health is the first requisite of a magnetic personality. By perfect health I do not mean that patchwork which a simple draught or shower of cold rain is able to upset and that needs constant reinforcement by "health foods" or stimulation by nostrum "tonics." Perfect health means perfect control of the nerves, the muscles, the vital organs and even the brain faculties—in short, perfect control of self.

A magnetic person never gets "nervous" nor gives way to anger; or at least not until he wants to. His will is supreme, and, as far as his own personality is concerned, the expression, "I can't help it" does not exist.

If you would be magnetic, seek you perfect health by beginning now, this very minute. Straighten your spine—get some "back bone" into you and resolve to henceforth put forth your earnest efforts towards the acquirement of health. Such a mental resolve alone acts as a stimulant. Follow it up by action by giving your lungs a greater supply of air. Draw in a deep breath—there! You are already feeling better! Deep breathing is important, therefore practice it regularly. But do not neglect any other means that will aid you to become a Master of Self—a Human Magnet.

THOUGHT POWER.

This is the Prophecy. Thought will in the future become subject to conscious control and we shall intelligently do all that is credited to the Hindoos as doing. Life is subject to will. Thought is a manifestation of Infinite Life. Thought is Infinite. We know it to be Power. One with all other Power. Its source is limitless. It will flow through us in any required amount and we can direct it to any desired end. This is demonstrated by telepathy; by bodily renovation and the building of it to will. Thought will be used to control all the lesser forms of force, to direct fire, water, wind, wave, light, electricity and gravity. The fire will cease at command. "The wind and wave obey Him." Plant and animal life will come at his thought—to him willing servants. Dream! illusion! rhapsody!—all this may be called. It is still the calm reasoning from present scientific knowledge. I let it stand for future generations to verify. But the time is on for us to begin this dominion over Nature. Beginning with our own body we progress until the largest of our environments are subject to our will. Begin now to control SELF-manifestations by controlling Thought, and recognize that Thought does the work.—Henry Harrison Brown in "Man's Greatest Discovery."

IMPORTANT SUGGESTION

To the Spiritualists of the United States, Especially to the Delegates who will Attend the Meetings of the N.S.A. in Boston, Oct. 21, 22, 23 & 24.

Greetings to all:—The good of the cause and the greatest success of this noble organization, is my only motive, object and aim.

It is well known by all my friends and many others, that I have devoted my life, for more than forty years, to the profession of medicine. During this time I have attended many medical conventions, both State and National. I have been a member of the American Institute of Homeopathy for over thirty years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon, in producing the greatest harmony and the most success in the management of this National Body of Spiritualists. No one can be more anxious for the success of the N. S. A. than myself; for I am only one hope for the future success of Spiritualism, to use the same, making of it the highest and most practical humanitarian work; that is, by organization.

The N. S. A. has done and is doing a grand work for Spiritualism and humanity. No one can fail to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient officers; and what am going to say or suggest is not because any one can fill his place, or any of the officers' places, any better than he or they have done.

Now, in the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different offices—president, vice-president, etc. Yet, none of the officers, except the secretary and treasurer, ever serve more than one year, it matters not how capable they are, or how satisfactory their work, each year the honor is conferred upon other worthy members. The members of the Board of Censors are chosen for one, two or three years; so all the time some old member is on this important Board. The same treasurer has filled his place in the convention which I attended in June in Cleveland, for many years; the one preceding him, as long as his health would permit; same way with the secretary. It is often filled by some one for years. Yet, as I said before, all of the important offices are changed each year. What is the effect of this? Where is the wisdom? It keeps in check and completely suppresses all envy and jealousy, and stimulates a laudable ambition for every member of this vast body to make themselves so useful that honor shall come to them, at least once in their lives.

Has not the N. S. A. reached the point in its organization when it could be well for such an action to be adopted? Will not this course, if pursued, bring harmony, strength, peace and greater success to the N. S. A., and increase its power in all directions?

The president, secretary and treasurer know all about the business and financial matters that pertain to the N. S. A. Then with one accord, or side of these offices, would it not be well to elect entirely new men and women to every office that will be vacated this coming October? This is not said because any one has not done well, but because all have done well; because all are true and faithful servants. There are plenty of noble, old and faithful workers in the Spiritualist ranks who can be found to fill each place honorably, faithfully and successfully.

Still further, all who are now in office, on leaving their places for others, if they love the cause as they should, will do all they can to aid their successors.

I give these hints for what they are worth, and because I love the cause of Spiritualism and the success of the N. S. A., and not because I want any office or would accept any, myself.

May the Divine in you all and the Spirit World aid you as delegates in this coming convention to forget self for the good you can do.

ANDREW B. SINNEY, M.D.
Reed City, Mich., Aug. 1, 1902.

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3 26 7 16	Lions.....Ar 9 59 5 59	
3 43 7 32	Lily Dale.....Ar 9 43 5 34	
3 47 7 38	Cassadaga.....Ar 9 40 5 31	
3 54 7 45	Moore.....Ar 9 32 5 23	
4 02 7 53	Schaeffer.....Ar 9 25 5 16	
4 11 8 02	Greys Harbor.....Ar 9 16 5 07	
4 21 8 13	Falconer Junction.....Ar 9 06 4 56	
	Electric Cars.....Ar 8 59 4 49	
	Warren.....Ar 8 10 4 00	
	Irvine.....Ar 7 55 3 45	
	Titusville.....Ar 7 55 2 45	
4 30 9 25		

Train No. 5, Sunday only, leaves Dunkirk 4:30 p.m., Fredonia, 4:40, Lily Dale, 5:05.

Falconer Junction, 5:50, Titusville, 7:50.

Lily Dale and Celoron Special will run each Sunday from July 13 to August 24 inclusive.

Leave Dunkirk, 1:00 p.m., Fredonia, 1:10.

Lily Dale, 1:34; arrives at Falconer 2:10.

Leave Falconer 5:55 a.m., Lily Dale, 11:30.

Fredonia, 11:48; arrives at Dunkirk 11:45.

Chautauqua Lake Special will run each Sunday from July 6 to September 24, inclusive.

Leave Dunkirk, 8:10 a.m.; Fredonia, 8:20.

Lily Dale, 8:45; Falconer, 9:25.

Leave Falconer, 5:05; Lily Dale, 5:44; Fredonia, 6:03; arrive at Dunkirk, 6:10.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton.

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains the best spiritual writing in the world. It proves that Biblical Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Miracles, documents, history, judgments, prophecies, etc. are read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Biblical interpretation. Price, postpaid, \$1.00.

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A volume of nearly 800 pages, with excellent Biblical and Historical anecdotes for Spiritualists in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gainsaid. Price, postpaid, \$1.00.

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or A Comparison of the Christ Work or Membership of Biblical Messiahs, and the Conditions in Modern Spiritualism. The review and enlargement of "Jesus and the Medium," A Comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was a medium, subject to all the conditions of modern spiritualism. It shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price, 15 cents. A few bound in cloth, 25 cents.

Joan, The Medium.

or, the Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said Joan of Arc was the only person who had ever been a saint, and the only general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25c, paper 15 cents.

All About Devils.



Published on the First and Fifteenth
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LILY DALE, SEPT. 1, 1902.

TO OUR PATRONS.

We wish to thank our patrons for their generous support given during the present camp. During previous seasons we have found it necessary to go into canvassing more or less but this season not a solicitation was made, while the number of subscriptions, especially new ones, was fully equal to any of the previous seasons.

We would call the attention of our readers to the fact that a great many subscriptions expire with this issue and would ask that you look on your colored address slip and if the number is 84 or less, your subscription has expired, and we would appreciate a renewal immediately.

The SUNFLOWER has gone steadily forward during the four years of its existence and today ranks among the best Spiritualist papers published. This is the universal verdict of its friends. We might publish letter after letter telling you this but we prefer to take up the space with something of a more interesting nature to our readers.

Again thanking those who have renewed their subscriptions and all those who have aided the success of the enterprise, we solicit renewals from all who have not renewed, and trust you will be as well pleased with the paper in the future as you have been in the past.

LYCEUM LESSON SHEETS.

THE SUNFLOWER has always advocated the use of some kind of a lesson sheet for Lyceums and has made an effort to produce them; but either because the writer was too thick headed, did not have sufficient variety, or some cause—possibly because the Spiritualists did not take sufficient interest in the matter—it was a failure.

Now, John W. Ring, the well known speaker of Galveston, Texas, an able young man and one eminently qualified to fill this important position, has taken up the idea of lesson sheets and has called for subscriptions to support the effort. His idea is to get out sheets on a plan similar to the Sunday School sheets and if it is sustained, he will give the people something that is very essential to the development of Spiritualism.

We do not appreciate the necessity of working with the young. No one who attends our gatherings, especially the campmeetings, can fail to be impressed with the necessity for something being done to fit the ranks of those who are now in our audiences as most of them have passed the morning of life and have gone into the decline of old age. Every year our ranks are being thinned and the day will soon come when none of the familiar faces will be seen. Each season some familiar countenance is missing from among the faces that greet us, and as we clasp the hand in fraternal fellowship at the close of the season, we wonder which one will not appear in the flesh next summer.

The children must take these places. In order to do it, they must be educated along these lines. Start the Lyceums all over. Open your hearts and pocketbooks, so that you will have plenty of means to work with. Send Brother Ring a cheering letter, not forgetting that something besides words are necessary, and enclose some cash, and he will give even the Rev. Sam Small is not above you something you need. Address him: temptation, and has finally fallen to the

John W. Ring, Spiritualist Temple, Galveston, Texas.

CHANGE AT LILY DALE.

In another column will be found an announcement of a change of management of Cassadaga Camp. The purchasers of the interests of the controlling element are Spiritualists of long standing and are well known to Spiritualists all over the land. Mrs. Pettengill bought the Alden House when it was an eyesore and made the beautiful Leolyn it, as well as having been a very efficient officer of the Association. H. W. Richardson is a man well known in business circles, has been a member of the Board for a number of years and is now President of the N. Y. S. S. A. Mrs. McKeown is a member of the A. B. Caldwell family who have always manifested great interest in the camp while Mr. Skidmore's connection is too well known to need mention. Mrs. Bates is Mrs. Pettengill's daughter; Mrs. Twing is well known all over the country and Mr. Mix has been an attendant and interested in the place for many years.

Our best wishes go with them in the work they have taken up.

TO CHECK SUICIDE.

Methodist Minister Suggests an Idea for Deterring Self-Destruction.

Indignities to the bodies of suicides as a means of checking self-destruction was suggested by Rev. W. F. Lloyd, a leading Methodist minister of Louisville, Ky., in a sermon a few Sundays ago. "There are many people," said he, "who would dread the infamy of such indignity much more than they fear to violate God's law, and they accordingly would be deterred. Again, I ask, should not those who attempt suicide and fail, be restrained of their liberty? In some way we must bring about a revolution of sentiment, and instead of commiserating the suicide, he should be condemned and execrated in the strongest terms."

The above explains itself. If an Apache Indian made such a proposition, we would hear from every pulpit in the land the hue and cry of the heathenish ideas presented by the Indians. If the Spiritualists or Secular Union advocated it, they would tell us of the depraving effects of such a line of teachings. But here is a Christian minister who tells us that he would mutilate the bodies of suicides.

This question is too large for the limited brains of a Methodist minister, no matter how large his congregation is. It has been discussed by the leading thinkers of the day and they have not been able to discuss the matter in such a way as to decide what rights the suicide has.

Why should he be condemned? Is not his life his own? Who has a better right to use it as he chooses? Is Rev. Lloyd better qualified to decide what an individual shall do with his life than he has himself? Rev. Lloyd would restrain him from his liberty! Who gave him the right to do so except in self protection? If a man steals from the Rev. then he is an injured party, and he has a right to restrain the one who does it, and society must protect him in it, as his rights are being imposed on. But when a man commits suicide he does not take anything that concerns Rev. Lloyd in the least.

Now we would suggest that Rev. Lloyd let matters alone that do not concern him and take up the subject, "What shall be done with ministers who habitually decline to mind their own business?" and see if it would not be a good plan to restrain them.

We do not advocate suicide. It is the coward's way to get out of the world and out of the trials of which this life is composed. But a man's life is his own, and very many of the leading men and women of the world believe that under certain conditions suicide is right.

Spiritualists can never accept that position. As we are placed here to carry out nature's plans, we must not cut short our existence but must work out our own salvation. That must be done either here or hereafter and it can't be more easily done here. Don't commit suicide. But if a person gets where his brain gives way and he does, Rev. Lloyd will not mutilate his body without your protest.

TOO MUCH LIQUOR MADE SMALL ALL.

The collapse of Rev. Sam Small, the well-known temperance lecturer, who was to have spoken for the No-License-Optional party here last night, is Rev. Mr. Small's own admission today, was due to intoxication.

Rev. Mr. Small says: "I was drunk. I have no excuse to offer."

The above from the Cincinnati Commercial of Aug. 26, is an indication that something besides words are necessary,

level of human mortals and actually disgraced himself by getting drunk.

Not so many years ago Sam Jones and Sam Small distinguished themselves by going around the country and making speeches that favored more of the variety theatre than the pulpit and they were applauded and lauded to the skies. After Sam Jones assaulted a couple at Palestine, Texas, the enthusiasm died down little and should have put a quietus to it.

Some of their jingo was really amusing in its ignorance. Sam Jones once stated in speaking of Col. Ingersoll that he "could put one hundred of these little infidels in his vest pocket and never know they were there unless he set fire to a toothpick." Again he stated that "These souls are so small that one thousand of them could dance on the point of a needle and have plenty of elbow room."

Something are applauded by a certain class of ignoramus or those who have more faith and piety than brains, but so far as our audience goes, all of these great evangelists, with the possible exception of D. B. Moody, have fallen from grace and respect from the vicinity of his home. We show that even the exception was entirely free from guile.

Methodists are about the same the world over, no matter what their profession may be. A clerical or sometimes covers a stomach full of liquor, and usually does not always cover a large full of good quality brass.

With the mystery of La Grappe at Oklahoma, buried recently, there was 10,000 gallons of cider and 4,000 gallons of wine destroyed. Quite stock or ninety more. Consider any of these little infidels that it for capacity?

It is too much to expect that any person can be good all the time, we will forgive the Rev. Sam this time but don't let it happen again.

THE BETTER LIFE.

BY MARGARET A. FELL.
Never, never wild and wanton,
Never a wrongshipper devout.
Never I wandered o'er the mountain
In the wilderness of Doubt.
Never the sunlight of a spirit,
Never my darkened pathway broke,
Never a voice—I still can hear it—
Spoke so sweetly to me spoke:

Never the morning and thy grieving,
Never that thou wouldest seek
Never the love of Believing,
Never the freedom of the Meek.
Never again find the Land o' Beauty?
Never again needst thou wait;
Never a path whose name is Duty,
Never a gate to the gate.

Never a cool, refreshing river
Passing through this pleasant scene,
Never the hills are covered over
With a fresh and living green.
Never the tree of Faith is growing,
Never rooted in the soil
Never advance it is throwing,
Never the vision of holy to .

Never again the clouds will gather,
Never the shadows sometimes fall;
Never the sunlight of our Father,
Never the warning back of al
Never again the thought and dearest
In this Valley of the Blest.
When the clouds are hanging nearest,
You may find its sweetest rest."

THE ANNUAL MEETING AT NORTH COLLINS, N. Y.

The Annual Meeting of Human Progress will be held at the eighth annual meeting at North Collins, North Collins, N. Y., September 5, 6 and 7. The speakers for the meeting will be Prof. W. M. Lockwood and Mrs. Clara Watson. Sunday there will be an added attraction in the singing of an Indian quartet consisting of C. L. Lovell, E. M. Spring, R. H. Bishop, J. Bishop. Meeting will be at 8 p.m. Friday, and 10 and 11 a.m. and 2 p.m. Saturday and Sunday. Tea, coffee, lunch and ice cream will be sold on the grounds. Admission 10c.

AUTO-HYPNOTISM.

Recent late discovery
Shows the hypnotic sleep
Can be broken at any des
Known disease
Can induce this
First trial
Minds of fri
Part of the ear
Solve hard
Keep and re
Methods
sent to
C. O. D.
enabling
hours time
for, FREE

R. E. SPALDING,
Scientist, Neb.,
U. S. A.

The present demand for the introduction and study of the Bible in the public really a work of divine inspiration. National schools, not as a religious text-book, but orally, it does not strike these bigots as a "masterpiece of literature," may be that a work which gives rise to so many looked upon as a sort of forlorn hope of diverse and antagonistic sects could not Protestant ecclesiasticism. It has come possibly be the work of one consistent to be pretty generally recognized by all writer, least of all of an all-wise and di- the use of the Bible in the public schools as a religious work is an impossibility; not that they do not each desire to use it in this way, but because of the hopelessness of finding any scheme to so use it that could be agreed upon by all the places.

People go to church in bad weather in summer. In good weather they can show their clothes to larger audiences in other Ex.

A LIBRARY ALMOST FREE!

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LEAFLETS OF THOUGHT GATHERED FROM THE TREE OF LIFE.

This is a book of 287 pages, given

through the mediumship of

BEALS E. LITCHFIELD.

It consists of a series of

AUTOMATIC WRITINGS

filled with good thoughts and information that makes intensely interesting reading. This book is out of world and gives the author's experience (excepting a few copies in our possession) and, as it will not be reprinted, it can only be gotten with last 100 pages are devoted to a fine a year's subscription to THE SUNFLOWER.

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BY BEALS E. LITCHFIELD

is a book of 486 pages, nicely bound in cloth and gold, with a steel plate engraving of the author. It is a remarkable narrative of communications and messages from the spirit collection of

INSPIRATIONAL FORMS.

Leaflets of Thought, Price, \$1.00
THE SUNFLOWER, one year, \$.50

Total value, \$.50

OFFER NO. 1. POSTPAID 80 CENT.

OFFER NO. 2. POSTPAID TO OWNER.

THE NEGLIGENCE OF CHAUTAUQUA LAKE

By Hon. A. B. Richmond. YOU SHOULD READ IT.

It has historical fact for a foundation, around which is woven the details of

A Psychic Story.

The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and a numbers of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

We have secured a number of these books and while they last we will make special offers to

Readers of The Sunflower. READ THESE OFFERS!

SPECIAL OFFER NO. 3.

The Nemesis of Chautauqua Lake, price, \$1.00

THE SUNFLOWER, one year, \$.50

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OFFER NUMBER 3 WILL BE SENT POSTPAID FOR \$1.00

SPECIAL OFFER NO. 4.

The Nemesis of Chautauqua Lake, price, \$1.00
Forty Years Intercourse with the Denizens of the Spirit Spheres, \$1.00
Leaflets of Thought Gathered from the Tree of Life, \$1.00
THE SUNFLOWER, one year, \$.50

Total value, \$.50

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LIGHT FROM EVERYWHERE.

SCIENCE OF
ASTROLOGY.NORTH EAST
SOUTH WEST

An important Work Upon the Subject Just Issued by Mr. H. C. Hodges of Detroit.

This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send reports of their work, and name and address must accompany every article intended for publication.

Senor De Ovies is now at Atlantic City, N.J., where he is located on the Board Walk. Friends visiting there are requested to call.

P. L. O. A. Keeler and family will spend a week at Atlantic City after which they will return to Washington, D. C., for the winter.

After a successful season at Lily Dale, Winans & Norman will return to their home, 2,721 Ninth avenue, S., Minneapolis, Minn., for the winter.

P. Corden White will visit with friends in New York and Pennsylvania and will go to Washington, D. C., for October, to give tests for the First Society.

The Independent Society of Spiritualists of Toledo, O., will reopen their meetings September 7th. Mr. George Friend will act as agent for THE SUNFLOWER.

W. M. Keeler writes: "If a Mr. Williams who had four pictures taken at Lily Dale will send his address to me at 1307 H Street, Washington, D. C., the pictures will be forwarded."

Dr. George W. Carey, author, scientist and lecturer, has located at 1554 Poplin street, St. Louis, Mo., where he will remain until after the World's Fair. The Doctor will lecture on "Biochemistry, the Science of Being," and the new theory of electricity and blood formation.

A. E. C. writes: "Dr. W. D. and Cora B. Noyes have spent the entire season at Lily Dale and have done some very effective work in healing and removing obsessions. Many claimed to have received great benefit from their classes of instruction for the development of mediumship. They will spend the winter at Rochester, N. Y., where they will conduct meetings in J. O. O. F. Hall, beginning September 7th. Those who have been benefitted by them wish them every success as they are honest mediums and are worthy of the cause."

Louise E. Zimmerman, secretary, writes from Elmira, N. Y.: "Knowing you are interested in the promulgation of our Truth and the progress of the societies I am interested in the teachings of the same, viz., you that the Unity Society of this country was working as zealously and earnestly as when first organized. The meetings are well attended, the membership increasing and the future is promising of much good. During the month of August the church has been closed, but to be opened the first Sunday in September when active work will begin in the Lyceum and further promulgation of the truth for our education."

J. H. Walz writes from Joplin, Mo.: "The cause is moving slowly but I think we will get them awakened after a while. We have recently opened a meeting for the good of the cause in a general way for development and investigation, on the corner of Ninth and Joplin streets, where every one is welcome. Does any one publish lesson sheets for Lyceums? We are about to establish one in East Town, Joplin."

Write to John W. Ring, Spiritual Temple, Galveston, Texas. He is trying to interest the Spiritualists to support a less sheet for the benefit of the Childrens' Lyceum movement and can probably give you what you want. He should be interested in this movement. See editorial on page 6.—Eds.]

C. R. W., writes from Columbus, Ohio: "We feel duty bound to mention the wonderful success of Mr. and Mrs. Hatfield Pettibone during their sojourn in our city. They have done a good work and have secured many converts to the belief of spiritualism. Their phenomenal work is of the highest order and during one of their light seances in the church a cluster of beautiful roses materialized upon the medium's hand in full view of the audience. At different times a pencil materialized when the message was written, and dematerialized again in full view of the party receiving the message. Not only has their phenomenal work been a grand success but test work as well, Mrs. Pettibone giving over a thousand tests while here all of which were recognized. We bid them God speed and only hope that the time may not be long before they again revisit our city and continue their good work."

excitement and worry produce sick-headache. The sons and daughters of Aries love to excel.

STUBBORN TAURUS.

Taurus begins on the 19th of April and ends on the 20th of May. This sign belongs to the cerebellum and neck which controls the lymphatic system, that is, the fluids of life. Persons born in this house generate life forces very rapidly and are very determined in whatever they undertake; ever unyielding, they are natural conquerors. As a rule they will have their own way and accomplish their ends at all hazards. They are great lovers of literary pursuits and inclined to be studious, but imitators rather than originators of thought. They are very serious in every cause they espouse and therefore likely to be led astray. Women born in this sign are apt to be misled by their feelings and sympathies. Both sexes have a great deal of jealousy in their natures.

A RESTLESS STAR.

Gemini (twins) includes all persons born between the 20th of May and the 21st of June. They belong to the spine of the body represented by the lower cervical ganglion which governs the hands and arms. Persons born in this sign are never satisfied; always active, restless, they feel a want of something they know not what. Children born at this time are always have a good education. Parents should restrain such children from all kinds of excitement, as they are prone to nervous diseases.

The fourth sign or function of the Zodiac Cancer begins June 21st and ends July 22d. These people are fond of domestic life. They are kind, loving and sympathetic as fathers and mothers that whole life is apt to be devoted to their offspring. They are economical and thrifty and their minds are mechanism and they generally belong to the manufacturing and trading classes.

THE LION HEART.

Leo, the lion, represents the heart, the love, the emotions. Astrologists tell us that persons born under this sign are greatly affected by the mental and physical nature of those with whom they are intimately connected. Such natives can, however, adapt themselves to almost any condition of life. Their love of nature and their weakness as they are easily led by those professing weakness. Because of their sensitive and emotional natures they won't be from their teachers without possessing fine, orderly minds and are usually handy in whatever they undertake.

Next comes Virgo, the virgin, from Aug. 22d to Sept. 23d. Persons born within these dates belong to the solar plexus, the great engine of the human organism. Fine and discriminating in all departments of their life, the minds of such having strong likes and dislikes that are apt to be peculiar even as to eating. Their eyes are keen and discriminating and literary men and women that have marked power.

Libra, the scales, is born between the 23d of September and Oct. 23d, and exudes a well balanced mind and temper like the scales or balance on which the sign is named; also a tall, well-formed person slender, with a round, beautiful face and fine complexion. They have the finest natural mechanical abilities and are best adapted to the higher branches of mathematics, or any of the twelve signs.

THE SCORPION SCORPION.

Scorpio's natives are of thoughtful disposition, but like the scorpion, active and deceitful, often with thick, well-set features and broad face. From Oct. 23d to Nov. 22d is Scorpio. Its natives have strong appetites and passions, particularly a high temper and a real deal of jealousy. They are conservative, proud and set much value upon external appearance. As a general thing men of this sign seek government positions, as overseers and superintendents, for which they are well adapted. As a rule this nature is cold and exacting. Having a strong will they have power over others.

Sagittarius, the centaur, gives a very simple and materialistic mind, but capricious as the goat. Its natives are positive, courageous and determined in their actions of natural bent of corporal and great business heads. Women of this sign are not apt to be domineering or overbearing.

THE HORSES OF THE ZODIAC.

Capricorn gives a gentle, benevolent disposition, fond of the more personal beauties of life except like the sphinx, which are remarkably

character, and their minds are active for the public good. The most devoted and faithful wives come from this sign, which gives a pure love nature. This sign extends from Jan. 20th to Feb. 19th, while last but not least from Feb. 19th to March 21st comes the fishy Pisces, bringing an erratic disposition. It frequently happens that men in this sign are walking encyclopedias, but evince a lack of selfhood, and a mind more used than its confidence warrants, and needs to be pushed forward. Remarkable for persistency and fidelity, they are usually found in positions of responsibility and trust.

OTHER INFLUENCES.

All these descriptions, however, rarely apply except in a general way, as there are so many other influences to be taken into account. There is the powerful influence of the sun and the moon, and that of the planets and the fixed stars. Suppose, for instance, that the moon is in Libra, the seventh house, when a child comes into the world. This position, or polarity of the moon, gives psychic power, it favors marriage, gives a fondness for music and poetry. The moon in Sagittarius, or the ninth house, gives a disposition sincere and honorable, just and kind. There is a strong inclination for mysticism, occultism, etc. With both the sun and moon in Aries one may look for intense mental activity, great independence and self-reliance, and a person very apt to be conceited; while the sun in Aries and the moon in Cancer, at the time of one's birth gives a finely sensitive character with a retentive memory.

Then there are the planetary influences. There is Urania, or Uranus, which takes eighty-four years to go through the twelve signs of the zodiac. His influence is considered to be evil in its nature, and his position in the ascendant, causes eccentricities and abrupt manners. Saturn comes next. As he is only twenty-nine years, one hundred and eighty-eight days in going through the zodiac, his influence is less constant than that of Uranus, and decidedly evil, but necessary in order to teach the lessons every soul must learn. Persons born under Saturn's influence are liable to chronic diseases and mental infirmities. "They are reserved in disposition, faithful in friendship and equally bitter in their enmities." When benefic Jupiter is in the ascendant at birth he confers sincere and generous feelings, a merry heart and a vigorous constitution. If free from the influence of the malefic or evil influencing planets he denotes much good fortune.

Next comes the fiery Mars. Though of a different nature from Saturn he is often deemed malefic in his influence, and frequently causes anger and bloodshed. Ever ready for a quarrel, brave, and generous to a fault is the Mars man. The planet Mars passes through the zodiac in one year, three hundred and twenty-one days. He signifies a soldier, a surgeon, one born to command.

Was lovely Venus in the ascendant when you were born? Then, doubtless, you are of a mild and benevolent disposition since the influence of the goddess of love is benefic; you are also likely to possess an artistic temperament, be fond of music, perfumes and flowers. Mercury is the nearest known planet to the sun, around which it moves in twelve weeks and four days. Very important is his influence, too, for he is the chief ruler of the mental faculties. The nature of Neptune seems to be a combination of Venus and Saturn, but he is not so powerful as are the other planets. In order to make a perfectly correct horoscope it is quite essential to have the correct time of birth, as it will be seen that each degree of the sign of the zodiac—there are thirty degrees in each of the twelve signs or houses—rises in about four minutes, and a quarter of an hour would make a difference of almost four degrees, a matter of great importance in judging of the effects of the various heavenly bodies.

In making a horoscope, too, one must take into consideration the influence of the fixed stars. "The place of the sun at birth indicates the root out of which the character emanates." From all this it will be seen that in the words of the author "the solar system is one great whole body teeming with life and motion."

THE CASE OF MARIE ANTOINETTE.

In the year 1755, at half past seven o'clock on the second of November, there came into being that remarkable woman known as Marie Antoinette. She was born in Scorpio, with the sun in the fifth house or Leo, and Venus, the moon and Jupiter also in the fifth, Mercury in the sixth, Saturn in the eighth and Urania in the tenth house. The fixed star Arista near the moon, which gives great renown. But the position of Mars is evidence of humiliation and misfortune, "afflicted" as he is with Saturn, which

is placed in the house of death. Such a relative position of these two planets is significant of violent death, as it was pointed out to the unfortunate queen in the heyday of her youth, beauty and power. Mars is dominant in her horoscope and history agreed that the queen was possessed of much force of character and reckless courage, with the subtlety of the scorpion. The moon in such a position denotes personal beauty. The position of Venus signifies artistic talents and many accomplishments.

It is said that the astrologer who showed Marie Antoinette her natal chart also laid before her one for the year and the day she was guillotined, begging her to take warning. For astrology teaches that "man is his own star" and that though destiny is marked out one may overcome it by the force of will to a great extent. From the horoscopes of Napoleon, of Byron and of Washington much the same thing is observed. So much for the physical or practical side of astrology in which there is much which is of interest to us in the simple affairs of every day life.

ITS ESOTERIC SIDE.

But astrology also has its esoteric side, which has also its symbols. Let the sun stand for a "symbol for the life of divinity, which is ever radiating throughout this whole system." But from symbols to vibration and the power of sound is the next step. In the broad way Mars may signify desires; Saturn, limitations; "Leo is spirit specialized," while Sagittarius is the vital power or energy. "The ultimatum of astrology," concludes the author, "is preparing for receiving the higher spiritual. We should ever try to give full expression to the sign under which we were born for it is, as it were, the window through which we are looking at the cycle of evolution."

TONE COLORS.

Although to those who are not familiar with the science of astrology the entire work possesses an unique and absorbing interest. There is much in the volume which is not bound in an ordinary work on astrology, and many ideas that are of great interest, such as for instance as the astral vibratory forces in color and sound. There are, it is pointed out, seven primary orbs in our system, toward the sun, moon, Mercury, Venus, Jupiter, Mars and Saturn. They assume various scales of interaction, as, for instance, in the seven primary colors of the prism and the seven primary sounds of the musical scale. Indeed, this number seven is

one of the great and mystic influences on human life, and the peculiar influence of this number from the earliest ages is attributed to the influx of the seven primary orbs in their electro-magnetic action upon the earth. Heat, light, color and sound are all intimately related and all dependent upon vibratory forces for their manifestation. The vibrations of light when resolved into colors by the action of a prism produce the seven prismatic colors. It is, of course, as every physicist knows, in the rapidity of vibrations which produces the difference in color. But it is a new idea that orange corresponds to the solar ray, and yellow to that of Venus; that green answers to the lunar rays, while melancholy, sooth-ing blue answers to the "meditative Saturnine ray." Indigo and purple, the royal colors, correspond to Jupiter's rays. Violet, resulting from the greatest number of vibrations corresponds to Mercury, the mental ray. In the same way the musical scale has an intimate connection with the planets, the first of the scale keynote being the representation of the orange ray of the sun, as the second is the yellow Venus ray. It has the peculiar quality of romantic attachment and an affinity with the fifth of the scale, the red, martial tone which is the dominant note. The third of the scale belongs to the green, luscar ray; the fourth, most magnetic of the series, gives the royal purple or indigo ray of Jupiter; the cold blue Saturnine ray represents the most weird and melancholy note of the series, the sixth of the scale; while the sensitive seventh note associates itself with the violet ray of Mercury. Upon this basis is built the author's entire system of color and tone scales which constitutes the most daringly original, interesting and fascinating portion of a book which one will not wish to put down once he has commenced to read it until he has finished its concluding chapters, which are a charming account of the Chaldean religious observances and ceremonies based upon this system. "The union of color and planetary rays, with a scale of harmonies," concludes the author, "proposes a wonderful symbolism of human progress." Such is the key of life which astrology offers as a solution of those vexed problems of existence, which are as old as the Sphinx, but as new as the tiny babe or flower.—*Electric Eye Press*.

THE NORSE RELIGION.

(Continued from Page 4.)

The first Vala of Vala, as given in the old Norse *Edda*, has been used with particular aim to present the idea that the gods of the high apparently overcame the gods of the low, ultimately triumphing over them all.

She comes with the Fates and Furies, the messengers of the mighty Past, and with the giant shadows which have come backward east.

She comes with the voices of prophets come from the depths of the shining chain.

She comes with the Internal and making of the living plain.

She comes with the backward mid-wreck of the past.

She comes with secret sources and the prophecies of God.

"O Prophet, thou shade of the mighty past,

Truth in the future? Is its light yet cast?"

She comes with birth and being,

She cradles it in thy breast—

Its shining orbit, and the place

of final rest."

She comes with the restless earthquake! a

She comes with the "crack of doom!"

She comes with the illumination streaming in thro'

the darkened gloom.

She comes with the halls of Odin, and the great

throne of the Father and sun of Being, 'mid

the darknesses of his throne;

She comes with his mighty hammer, up

held in his giant hand,

ready to make the thunder at his

great Lord's command.

She comes with the mighty Odin, "our

father of us all of ill;

She comes with the dragon gnaweth sharply at the

feet of Yggdrasil;

She comes with the wild Valkyrien, as they shriek

over the battle plain,

With the sounds of the faithful Noyen,

As they sweep over Baldur slain.

She comes with the serpent Loke, and to Hor-

ror and deathless ruth,

She comes with the stain of Evil, and False-

hood, that conquered Truth!

She comes with the mystic Vala, as she sleeps

in the grave of Time,

Where the hoary age hath written her

name in a frosty rime;

She comes with the stars shall cease to burn,

When the sleeping dead shall waken and

Waldur shall return."

She comes with the rushing tempest, and the

Wrathful hammer fell,

She comes with Heimskringla shuddered,

As the waves swayed like a mighty bell,

She comes with mingled murmurs and discords,

Like the wailing of troubled souls;

She comes at the fiery forges—like

the howlings of restless ghosts.

She comes with the very covert of the tem-

pest and the storm,

She comes with the troubled slumber, came

With the woman's stately form,

The cold, the hush as at midnight, when

The world is silent dead awake,

And the silence shuddered, as her

words of power she spake!

She comes with I am Vala,

She comes with your thunder-call,

She comes with the woeful wailing

From the depth from Wingolf's hall;

She comes with the beauty that beauteous Baldur,

She comes with the gods, is slain—

She comes with the Loke triumphs,

She comes with the order rests the stain,

She comes with the words shall fail to tell you

That the record of becoming him you mourn,

She comes with the tears that bear the record

That the source of life are torn;

She comes with the solar fires shall glow,

She comes with the geysers flow,

She comes with the world still know—

She comes with the world thus, or no?

She comes with Svenn Sigra,

She comes with the lark's thyme,

She comes with the prophetic Edda,

She comes with scattered threads of Time,

She comes with the mighty Odin,

She comes with the sons shall all be slain,

She comes with the Asgard gather,

She comes with the Asgard plain;

She comes with the stone itself shall tremble

She comes with the stern, relentless shock,

She comes with the world asunder

She comes with the day of Ragnarok,

She comes with the night shall knew,

She comes with the rocks shall waters flow,

She comes with the city grow—

She comes with you thus, or no?

She comes with the faithful Noyen

She comes with the keeping Yggdrasil,

She comes with the writhing, restless dragon

She comes with the gnawing still

She comes with the hearts shall triumph

She comes with the eyes be dark with night,

She comes with the creation

She comes with the Truth to light;

She comes with the god than Odin,

She comes with the world shall reign,

She comes with the mystic meaning,

She comes with the light shall be plain,

She comes with the gods shall grow—

She comes with the time shall show,

She comes with the world thus, or no?

She comes with the world thus,

She comes with the world